

927 A *John Kirkham's 1793*  
DESCRIPTION

OF THE

PARISH

OF *H. M. d. n. e. (A.)*

MELROSE.

IN ANSWER TO

MR MAITLAND'S QUERIES,

SENT TO EACH PARISH OF THE KINGDOM.

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K E L S O:

PRINTED BY JAMES PALMER,  
FOR JOHN MARTIN, AND SOLD BY HIM  
AT MELROSE.

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MDCCLXXXII.

DESCRIPTION



M. F. R. O. S. E.

M. MATTIAND'S QUERIES

PRINTED BY JAMES MATTIAND  
FOR JOHN MATTIAND AND SONS BY HIM



A  
DESCRIPTION  
OF THE  
PARISH OF MELROSE.

**T**HE Parish of MELROSE, in the shire of Roxburgh and presbytery of Selkirk, is in length, from south to north, about eight or nine miles; in breadth, from east to west, in some places about four. It is divided by the river Tweed. It is bounded by the parish of Galashiels on the west, on this side of Tweed; and, on the other side of Tweed, by the water of Gala, which falls into Tweed a little below Westerlonglee; on the north-west, by the parish of Stow; on the north, by Lawder; on the east, by the water of Lawder, or Leeder, which falls into Tweed a little below Drygrange; and by the river of Tweed on the east and south-east; and, on the south, by the parish of Lessuden, or rather Lesaidan, and the parish of Bowdean, or rather Bethendean.

About a mile and a half from the town of Melrose to the east, stands Old Melrose, or Mailross, or rather Mul-ross, signifying a bare promontory \*; for Ross, in the ancient language, signifieth a peninsula, and Mul bare. It is almost encompassed with Tweed, famous for its ancient monastery, as one among the first seats of the kingdom of the religious Keledei, or Culdæi, or, as Fordun explains the name, Cultores Dei, worshippers of God; though Toland says, they were so named from the original Irish or ancient Scottish word Ceilede, signifying separated or espoused to God; and Nicolson Bishop of Derry says, they were so named from the black habit, for Culdee, says he, signifies a Black Monk †. But, whatever this signifies, they were religious persons, who admitted of nothing but what is contained in the scriptures, the writings of the Prophets, Apostles, and Evangelists; and, as Bede observes of them, were diligent observers of the works of piety and charity, which they had learned out of the prophetic and apostolic writings, wherein they maintained themselves a long time against the canons and ordinances of the Romish

\* Irvine's Nom. p. 161.

† Preface to the Irish Historical Library, p. 30.

councils, so much pressed upon them by the disciples and profelytes of that See.

We have no account by whom this monastery was founded; it is likely by Columbus, or by Aidan, who are said to have built so many monasteries in other places. It is probable it was founded about the end of the sixth century: Bede gives us an account of its situation on the bank of the river Tweed \*, and likewise of its Abbots, 1. Eata. Boisil succeeded him; Dempster says, he died anno 643; and to him St Cuthbert, who afterwards quitted the monastery, and went to Lindisfarne, now called the Holy Island; and to him Ethelwold. This place was a famous nursery for learned and religious men, who were filled with zeal for propagating the Christian religion, particularly among their neighbours the Pagan Saxons.

Nennius, a British historian, who lived, as some, in the year 620; or rather, as the Bishop of Carlisle places him, anno 853 †. He speaks of the noble and great monastery of MELROSE, cap. 63. which was ruined likely then after the destruction of the churches and monasteries by the Pagan

\* Beda lib. 4. cap. 27.

† Eng. Histor. Libr. Folio, p. 33.

## 6 A DESCRIPTION OF THE

Danes \*, who burnt the churches and houses wherever they came. 'Tis probable this monastery was repaired and continued till the other was founded by King DAVID.

This convent has been inclosed with a stone-wall, reaching from the south corner of the Tweed to the west corner of it, where the neck of land is narrow; the foundations of the wall are yet still to be seen. At the entrance to the convent, about the middle of this wall, there has been an house, built likely for their porters, called yet the Redhouse. The place where the chapel stood, is still called the Chapel-know, and places on Tweed, at this place, still retain their names from the monks there, as the Haly-wheel and the Monk-ford. I do not think there has been any great building about it; for, as Bede acquaints us, their churches then were all of oak, and thatched with reeds. The situation of the place is most pleasant and agreeable, being almost surrounded with Tweed, and having a fine prospect towards Gladfwood.

About a mile to the west, on the Tweed, stands Newstead, a place noted for an ancient lodge of masons, but more remark-

\* Dalrymple's Collections, p. 57.



able for another abbacy on the east side of it called Red Abbey-steed. Whether it got this name from the colour of the stones wherewith it was built, or because it was an house belonging to the Templars, they wearing a red cross for their distinguishing badge, I cannot determine; but it is certain, when the ground here is plowed or ditched, the foundations of several houses are discovered, a great deal of lead got, and some curious seals.

At this place likewise, there has been a famous bridge over Tweed; the entrance to it, on the south side, is very evident, and a great deal of fine stones are dug out of the arches of the bridge when the water is low.

About half a mile from Newstead, on the south side of Tweed, stands the present MELROSE. There was a great wood betwixt these foresaid places, planted with oaks, beginning at Ekidean, or rather Oakdean, and is still called the Prior-wood; and, on the high-road to MELROSE, there was a famous cross, called the Prior-wood-cross. It is surrounded with mountains, as Jerusalem of old: It is about four miles distant from Selkirk, to the west; eight from Jedburgh, to the south; and eight from Kelso, to the east. It is famous for its monastery, the fabrick of which was very large and

and spacious, as appears from the ruins of it yet remaining, and one of the most magnificent and stately in the kingdom, and continues still to be the admiration of strangers; who, for the height and embellishing of its pillars with all kinds of sculpture, the beauty of its stones, and symmetry of its parts, do reckon it one of the best of the Gothic kind they have seen.

There was a new erection of an abbacy at this place, and not a reviving of the ancient monastery at Old Melrose. It was founded by King DAVID, anno 1136, according to these monkish verses:

Anno milleno centeno, ter quoque deno,  
Et sexto Christi, Melrose fundata fuisti.

It was dedicated to the Virgin Mary, as appears by the original charter of foundation, bearing the grant to be, "Deo et sanctæ Mariæ de Mailrofs et Monachis, ibidem "Deo servientibus de Rievallis," &c. and so of the Cistercian order\*. The chronicle of Mailrofs acquaints us, that it was dedicated anno 1146, ten years after its foundation. The church is built in the form of St John's cross; the chancel, which is a very stately building, is still standing; its roof is very

\* Dalrymple's Coll. p. 257.

curious, and has much of the Scripture history upon it; and its window a fine piece of architecture, wherein has been a great variety of baken glafs and painted glafs, which sometimes have been dug out of the ground. Our history bears, that King Alexander II. was buried here, at the high altar, with this inscription on his tomb.

*Ecclesiæ clypeus, pax plebis, dux miserorum,  
Rex rectus, rigidus, sapiens, consultus, honestus;*

*Rex pius, rex fortis, rex optimus, rex opulentus.*

*Nominis istius ipse secundus erat.*

*Annis ter denis et quintis rex fuit ipse,  
Insula quæ Carneri dicitur hunc rapuit.*

*Spiritus alta petit, cœlestibus associatus,*

*Sed MELROSSENSIS ossa sepulta tenet.*

But there appears no such tomb or inscription here: There is, indeed, a fine marble stone, in the form of a coffin, without any inscription, which I think has been laid on Waldevus, the second abbot, who was canonized; for the chronicle of Mailross acquaints us, that Ingeram, Bishop of Glasgow, and four abbots, came to Melrose, and opened his grave twelve years after his death; and found not the least corruption about his holy body, upon which they laid

a fine new polished marble stone, and this was done with great joy, all crying out, "Vere hic homo Dei est."

Many of the Earls of Douglas were likewise buried here, as Earl William, and his heroic son James, who was killed at the battle of Otterburn, August 5. anno 1388, fought betwixt him and Sir Henry Percy, surnamed Hotspur, afterwards Earl of Northumberland. He was interred with a military pomp of the whole army, and all the honour that could be devised for him besides, by the abbot and monks of that convent, after the most solemn manner of these times\*. As also, the Lord of Liddisdale, called The Flower of Chevalry, and many others of great note, such as the De Valoniis, Vausses of Dirlton, Somervils, Balfours, and others; some of them are said, by the book of Melrose, to be buried in "capitulum ecclesiæ," i. e. in the chapter-house. This is all the account I can give, the obituary of this monastery being destroyed.

Within, on the north side of the cross, there are beautiful pillars, and the sculpture as fresh as if it had been but newly cut. Here is a place called the Wax Cellar, where they kept their tapers and candles for burning at the altars and shrines of

\* Hume's Hist. of Douglasses, p. 105.



their saints, especially at the altar of St Mary and St Waldave. Above this wax cellar there was lately discovered a curious vault; there was no entry into it but by lifting up the first step of the turnpike, which certainly had been contrived for concealing their valuable things, in case of an invasion by the English, which they frequently felt and were threatened with: It had no light but at this entry. This famous turnpike was only demolished about six years ago. The abbot had a fine house adjoining to the church here, with an entry to the church by a stair, the remains of which are to be seen, with a font at the foot of it. On the west side of the cross there is a statue of Peter with a book open, his right hand on it, and two keys hanging on the left; and then, to the south side of this statue, is that of Paul, with a sword. In the middle of the cross stood the steeple, a piece of noble architecture; a quarter of it is yet standing, but the spire is gone. The bells here could not but have a fine and melodious sound from the hills and water.

The roof of the south side of the cross is still standing; one of the key stones has on it, I. H. S. i. e. Jesus hominum salvator. There is a beautiful turnpike here, which  
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is much admired by strangers, the roof of it winding like a snail-cap.

Above the door of this there is a compass, with this inscription:

Sa gayes the compass ev'n about,  
So truth and laute do but doubt.  
Behald to the end. JOHN MURDO.

On the fouth side of this door there is another;

JOHN MURDO sum tym callit was I,  
And born in Parysse certainly;  
And had in kepying all mason werk,  
Of Santandroys, the hye kyrk  
Of Glasgu, Melros and Paslay,  
Of Nyddydayl and of Galway.  
Pray to God, and Mari baith,  
And sweet St John keep this haly kirk  
frae ikaith.

There was within the church a vast number of fonts, curiously carved, where they had their altars, dedicated to such and such a saint; and several gentlemen mortified a certain annuity, called Altarage Money, for the maintenance of a fit and qualified person to say so many masses at such an altar, for their own souls, and the souls of their

their ancestors and successors. I have observed above some of these altars a pulley, on which there was a little bell, to be rung at the elevation of the host, or for hanging lamps.

In the place where the congregation meets for divine worship, there are two rows of pillars, of excellent workmanship, especially that to the south-east, which, for the fineness of it, looks like Flanders lace. The roof of this place of the church was put on anno 1618, by the masons of Newstead, a place famous, for several centuries, for masonry, though this roof bears no resemblance to the former.

On the south side of the church there is a fine monument, erected for Mr David Fletcher, who had been minister of this congregation for several years; and after the restoration of King Charles II. was made Bishop of Argyle. This monument was erected by his son, Mr William Fletcher, an eminent lawyer.

On the west side of this, within the church, is the burial-place of the Pringles of Galashiels, where the portraiture of Sir James Pringle is to be seen as big as the life.

On the west side of this is the burial-place of the Pringles of Whitebank, the un-

doubted male representatives of the ancient family of Galashiels. It appears by the grave-stones here, that they have matched with very honourable families, as with the Lundins of that ilk, with the Homes of Wedderburn, and one of them with Sophia Shoner, a Dane, maid of honour to Queen Anne of Denmark.

On the north side of the church, within, at the entry called the Valley-gate, is the burial-place of the Kers of Yair, since of Sutherland-hall, where their arms are to be seen on the wall, viz. a stag's head crested on a cheveron, three stars, with this inscription below, "Here lies the race of the house of ZAIR."

Having given a lame description of what is remarkable within the church, we shall take notice of what is observable without. And, to begin with the east window, which is the head of the cross, where the high altar was: This is a beautiful structure, consisting of four pillars, or bars, with a great deal of curious work betwixt the pillars, for the support of them. On each side of the window there are a great number of niches for statues, and, on the head of it, an old man, with a globe in his left hand, resting on his knee, and a young man on his right, both in a sitting posture, with

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an open crown over their heads. It has been a current tradition in this place, that it has been a representation of the Trinity, and that there has been betwixt them the shape of a dove, as an emblem of the Holy Ghost; but I see not any foundation for this conjecture, for there is not the least vestige of a dove here; it appears rather to be a statue of King David, the founder of this church, and his Queen, or his son Prince Henry. On the north side of this window and south, there are two great windows, with three bars almost as high as the former, but not so broad.

The niches are curiously carved, both the pedestals and canopies; and on the canopies are to be observed several creatures cut curiously in miniature; and under some of the statues and pillars, are the figures of men cut, some with their legs cross, and others leaning on one knee, putting back one of their hands to support their burdens, the muscles of their neck standing out as crushed with pressure, and gaping with their mouths.

On the south-east of this church are a great many musicians, admirably cut, with much pleasantness and gaiety in their countenance, with their instruments in their hands, such as the bag-pipe, after the

Highland fashion, fiddles, dulcimers, organs, and the like, as also several nuns, with their vails, and others richly dressed.

On the south entry there is a window, very much admired for its height and curious workmanship; there are niches on each side of it and above, where have been the statues of our Saviour and the apostles. On the head of the door is a lion rampant within a double tressure; and, above this, John the Baptist, looking up with one eye, with this inscription, "*Ecce filius Dei.*" Below John are the statues of his disciples, which are now sadly defaced.

On the east of this window there is a niche, having a monk for the supporter of the statue, holding a bend with each hand about his breast; on the bend is written, "*Passus e. q. ipse voluit.*" i. e. *Passus est quia ipse voluit.* The monks are curiously cut, with their beards and cowls, some of them holding a string of beads in their hands.

On the west side of this window, there is another monk, with a bend about his breast, on which is written, "*Cu. venit Jes. seq. cessabit umbra,*" i. e. *Cum venit Jesus, sequitur, cessabit umbra.* To the west of this there is a cripple, on the back of one that is blind; this is very much admired by  
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the curious : On one side of the blind's beard is Vncte, and on the other is Dei, by way of petition, that Christ might have mercy on them. There are a great many niches at this place, and several creatures cut very nicely, as boars, greyhounds, lions, monkeys, and others.

To the west of this window there are eight still remaining entire, with the face of a man or woman on each side, some of them in a very antique figure after the Gothic way. Above is the statue of St Andrew to be seen, with a piece of his cross; and, to the west of this, the statue of the Virgin Mary, holding the babe in her left arm: This niche excels all for its fine sculpture and drapery. Below, at one of the windows, are the arms of the Hunters, there being several of that name abbots here; namely, two hunting horns string'd, two croziers, as the badge of his office, crossing other in saltier, or in the form of a St Andrew's cross, and a rose at the top betwixt the croziers; the arms supported by two mermaids, and below R. H. On the west of these are the arms of the abbacy; namely, a mail and a rose, a perfect pun, it having no relation to the ancient name Mulrofs. To the west of these are the Scots arms, which have been set up there in

King James IV.'s time; for one side above is an I, and on the other a Q, and below Anno Dom. 1505, two years after his marriage, which was concerted here, betwixt the said King and Richard Fox Bishop of Durham, and eight before the fatal battle of Flodden. Above the arms are I. H. S. h. e. Jesus hominum saluator.

There are about sixty-eight niches standing, the statues were only demolished about the year 1649, by whose authority I know not. There is a traditional story here, that the person that was employed to demolish them, while he was striking at the babe in the Virgin Mary's arms, a piece of that stone fell on his arm, which he never had the use of afterwards.

The cloyster has been on the north side of the church, a part of its wall is still remaining, where may be observed their pleasant walks and seats, and a great deal of fine flowers nicely cut, as lillies, ferns, grapes, house leeks, and the like, as also escalops and fir seed, and others. There is a font at the north entry to the church, and the door curiously embossed, and the foliage here, and in several places of the church, very curious.

There has been a gallery through the whole church, with ballisters before, where  
one



one may walk with safety. The ingenious Mr Slezer gives us a good draught of this church, in his Theatre of Scotland. I have taken the measure of what is standing, though much of the west part is so entirely demolished, that we cannot know how far it has reached that way, and the principal entry has been to the west. Its just length is 258 feet, its breadth 137 feet and an half, its circumference round about is 943; the day-light of the south window, or its height, 24, the breadth, with four bars, 16; the day-light of the east window, its height, 34 feet and an half, with four bars; the breadth of the east window 15 and a half; the height of the steeple, from its foundation, 75 feet, the spire being gone.

I am now to give an account at what time, and by whom much of it has been laid in ruins. It was several times defaced by the English, lying near the borders, particularly by Edward II. anno 1322. This was in his second attempt on Scotland, when, after he had come the length of Edinburgh, he was forced to return, to his great dishonour, without having effectuated any thing, but only the spoiling and burning the abbeyes of Melrose and Dryburgh,

burgh, and killing many of the monks \*; for the repairing of which, King Robert the Bruce makes a grant to the abbot and religious of Melrose of two thousand pounds Sterling, for building of new the fabric of their church of St Mary, to be paid out of all wards, relieves, marriages, escheats, fines, amerciaments, exits, and perquisites, belonging and falling to the crown out of the shire of Roxburgh: The date is at Scone, on the 29th of March anno 1326 †. This was a great sum in these times, but we are to observe, that there were some forfaulted who had large possessions about this place, such as Sir John Sowles, to whom belonged the lands of Nilbet, the baronies of Longnewton, Maxton, and Caver-ton; as also Sir Richard Moubray, to whom belonged the lands of Eckford. John Major, in his sixth book, acquaints us, that Richard II. King of England, burnt this monastery, and, at the same time, Edinburgh, Newbottle, and Dryburgh. It was likewise demolished, a great part of it, after the death of King James V. during the regency of the Earl of Arran, when Sir Ralph Ivers and Sir Bryan Laton, under Henry VIII. of England, had taken charter

\* Buchanan, lib. viii. p. 265.

† Symson's Hist. of Stuarts, p. 151.

of the Merse and Tiviotdale to be holden of the King of England, and came to take sasine and possession, which when Archibald the seventh Earl of Angus heard, he vowed that he should write the instrument with sharp pens and red ink upon their own skins, because they had defaced the tombs of his ancestors at Melrose \* ; which he performed at Ancrum muir, about five miles south from Melrose, or Lilliards Edge, as it is commonly called, from a woman that fought with great bravery there, to whose memory there was a monument erected in the field of battle, with this inscription, as the traditional report goes :

Fair maiden LILLIARD lies under this stane,  
 Little was her stature but great her fame.  
 On the English lads she laid many thumps,  
 And when her legs were off, she fought  
 upon her stumps.

I have seen the monument, which is now all broken in pieces ; but the place of battle not being within the parish of Melrose, I forbear to give any farther account about it ; a battle, says Mr Crawford, for the valour of so few against so many, the

\* Hume's Hist. Doug. p. 269. Crawf. Notes on Buchannan, p. 144.

wisdom in taking the advantages, and a most noble victory, worthy to be more famous than it is. After the Reformation, anno 1569, it was sadly defaced, as Lesly acquaints us, lib. x. p. 527, says he, “Monasteria Dumfermlingense, Melrosense, Kelsoum, miseris modis sectarii vestabant.” And it seems probable, that many of the houses within the convent have been ruined by fire, from the lead and burnt timber that is to be found in several places.

After the Reformation, James Douglas, commendator, did take down a great part of it, for the building of a fine house for himself, which is still standing, and his name and his lady's on one of the windows, anno 1590. As much of it has been demolished lately, for building a tolbooth, for the repairing the mills, and helping their sluices; the people here have a superstitious conceit, that the bailies who give orders for the pulling down of any part of it do not long continue in their office; and of this they give many instances, as in the commendator and others, though the same that make this remark have no scruple to take these stones for their own houses.

I am



I am now to give an account of some of the abbots and monks of this place, that were distinguished for their piety, learning, and offices. I have not seen the chartulary. The monks here were Cisterrians, so named from their chief house and first monasteries, Citeaux or Cistercium in Burgundy. They were brought here from Rievall, an abbey in Yorkshire; Richard the first abbot, was installed in the year 1136, being the same year in which it was founded by King David. To him succeeded Walterus or Waldevus, son to King David; for besides Prince Henry, by the most authors mentioned as the only child of King David, we have good authority to believe that he had a second son, named Waldevus, whom the chronicle of Mailros calls uncle to King Malcome IV\*. This person was elected Bishop of St Andrews, but declined that honour, saying that he had washed his feet, and could not contaminate them again with the dust of earthly cares†. He is said by Fordun to have wrought many miracles, and is now ranked among the saints of the Roman church. Many offerings were made at the tomb of the said Waldev, as appears by Sir John

\* Abercromby's Martial Atchieve. p. 404. Vol. I.

† Spotswood's Hist. p. 36.

Stuart of Bonkyll his charter granted to the said abbacy \*. Joceline, a man of considerable learning, was abbot here, and afterwards Bishop of Glasgow; he was buried here, and a great benefactor to the abbey.

Laurientius is said to be a person of great meekness, and a learned divine.

Another was Radulph anno 1194, a person of great learning, whom Pope Innocent III's legate had such a regard for, that he took him along with him to Ireland, and made him Bishop of Down †. This legate staid in Melrose fifty days, and was honourably entertained by the convent, as Mr Hay acquaints us in his Scotia Sacra. He came to make up a difference betwixt the monks of Calchow and the monks of Melrose; he took their money and gold, and left the plea undetermined. I find, in the year 1268, that the abbot and a great part of the convent, were excommunicated in a council at Perth, for breaking the peace with the men of Wedale, for killing a clergyman there, and leaving several wounded. I find this convent has had a great many debates with those of Wedale about their marches. Wedale is Stow, and the places

\* Symson's Hist. of Stuarts, p. 61.

† Spotif. Hist. lib. II. p. 41.

about called Vallis doloris. This belonged to the Bishop of St Andrews.

I find one Patrick Abbe de Meurofs, as it is expressed in the Ragman Roll, swearing fealty to Edward I. anno 1296\*.

Robert of Kildalach, formerly a monk, and abbot of Dumfermline, Chancellor of Scotland, was made abbot of this place. John Foggo, abbot also of this monastery, was confessor to King James I. and much taken notice of for his learning. Boethius and Lesly say he was a professor of divinity, and Spotiswood, that he disputed with great force against friar Harding†. And the same historians acquaint us, that he was the principal man that confuted Paul Craw the Bohemian. Andrew Hunter, abbot of this place, was confessor to King James II. and Lord High-treasurer, anno 1449. Mr Crawford, in his lives and characters of the officers of the crown, and of the state, thinks he was either of the house of Powmood or Hunterstone; but I think he was of the Hunters of Hag-burn, in this parish, a family of a very long standing; for, besides him, there were some others of that name abbots here.

After him were some of the name of Dury, and Foggo's. Lesly says, lib. x.

\* Prynne, p. 653.

† Spotisf. p. 56.

that James Stuart, eldest natural son to King James V. was abbot of Kelso and Melrose; he died in the year 1559 \*. After him Cardinal de Guise was named abbot by Mary of Lorrain Queen Dowager, but never got possession thereof. I find some of them have been employed in several honourable embassies to the Pope and kings of England, and members at their general councils.

The monastery of Melrose was a mother church, or nursery to all the order of Cistercians in Scotland, such as Glenluce, or Vallis lucis in Galloway; the monks of that monastery were brought from Melrose, and kept a close correspondence with the abbots and Monks here, as appears by that famous letter William abbot of Glenluce writes to the abbot of Melrose about an appearance in the heavens †; Newbottle, in Mid-Lothian; Kinloss, in Murray; Cupar, in Angus; Balmerinoch, in Fife; and others. It would appear, that the abbot of Melrose had a vote in the election of the abbots of

\* It may be a doubt, whether this abbot of Melrose, or his other natural son of the same name, were eldest; since, by the order in which Dr Mackenzie has placed them, in his lives and characters of the Scottish Writers, Vol. II. p. 595. it would seem the Earl of Murray was the eldest.

† Vid. Chron. de Mailross, p. 192.



these monasteries; for Ferrerius, a native of Piedmont, the continuer of Boethius's history, and author of the register of Kinloss, in the history of the abbots of that place, acquaints us, that the abbots of that place "canonice eligebantur per Monachorum suffragia, et patris abbatis a Melrofs electionem, simul et confirmationem." Machline in Kyle, a district in the shire of Ayr, was a cell of Melrose, founded, as some say, by King David I. but it rather appears, that it was the Stuarts who founded Machline, and bestowed it on Melrose.

The monks of this abbacy wrote a chronicle called the chronicle of Mailross, of which we have several manuscript copies, both in Scotland and England. It begins anno 735, and is continued, by several hands, down to the year 1270. The Bishop of Carlisle has placed this chronicle in his English as well as in the Scottish Historical Library, the subjects of both having had a hand in the composition of it: And since, in the first part, it chiefly insists upon the affairs of that kingdom, and is a continuation of Bede's history, these collections must be supposed to have been made when Melrose was in the hands of the English. The second part appears to have been written by the abbot or prior of Dundrenan

in Galloway, a nursery under Melrose, a great favourite of Walter, Great Steward of Scotland. The learned Dr Gale published this chronicle at the Theatre of Oxford, in the year 1684. It is observed by some, that this printed chronicle is not so full and exact, as to our Scots affairs, as the manuscript copies we have of it; and Dr Jamieson has observed, that if any of these manuscripts were to be published, it should be with three different sorts of notes and observations\*.

This famous abbacy was endued with large revenues and many immunities, as appears by the charters granted to the abbot and convent by our kings. It was the favourite abbacy of David I. the founder of it, as Mr Innes observes, in a manuscript he had seen in the Colbertine library, giving an account of the several religious houses built by the said David; it is added, "*Sed Melrossensem præcipue inter omnes ecclesias, et fideliter defensabat, et dulciter diligebat, et suis opibus exornabat.*" Mr Hay says, 'tis recorded in the book of taxes of the apostolic chamber, that King David bestowed on this abbacy 1880 florins. The original charter of foundation is con-

\* See the Appendix to Dr Nicolson's Scots Historical Library, Num. 111.

firmed by his son Prince Henry, and bears that he gave to this abbacy the whole lands of Melrose, Eldun of Dernewie, Galtownside, Galtownside-haugh, and Galtownside-wood, and many privileges in the forests of Selkirk and Traquair, particularly betwixt Galla and Leeder. The charter also bears, that these lands had been perambulated by the King himself and the prince, with Richard the first abbot. The date of this charter is the second year after Stephen of Boloign King of England was taken prisoner, which must be in the year 1143. The witnesses are, Hugo de Moreville, William de Somerville, Gervasius Riddel, and others.

And it is said, that King William fir-named the Lyon, after his return from England, "abbatiam magnifice datavit." Alexander II. though the Dominicans were his favourite order, he gives to this abbacy the forest of Etrick. Robert the Bruce did enrich it with many donations. The Stuarts, both before their accession to the throne and afterwards, have been the greatest benefactors to it, as appears from Mr Sym-son's genealogical and historical account of the illustrious name of Stuart.

There were likewise many donations granted to it by our nobles, gentlemen, and Bishops of Glasgou. I find from the

chronicle of Mailross, that Richardus de Morevilla, High Constable of Scotland, gives Park to this abbey; Dunbar, Earl of March, gives a grant also of many lands in the Merse and East-Lothian; Hugh Gifford, Lord Yester, first Earl of Douglas, grants likewise the Patronage of the church of Cavers to this abbacy; Riddel of Riddel, Haig of Bemerside, and many others. I have had no access to see the chartulary, those accounts I have gleaned from some of our historians, which are well attested.

From the rent of the whole great church benefices within the kingdom, as they were given up at the general assumption 1561:

#### Abbacy of MELROSE.

In Money, 1758l.

Wheat, 14 chalders, 9 bolls.

Bear, 56 chalders, 5 bolls.

Meal, 78 chalders, 13 bolls, 1 firiot.

Aittes, 44 chalders, 10 bolls.

Capons, 84.

Poultry, 620.

Butter, 105 stone.

Salt, paid out of Prestonpans, 8 chalders.

Peats, 340 loads.

Carriages, 500.



The temporal lands thereof: the lands of Melrosland, Kylesmuir and Barmuir; for they had a great many lands in Kyle and Carrick, the Monkland in Cliddesdale, and the Monkland in Niddisdale, called Dunscoir.

Kirks belonging thereto: The kirk of Cavers, the right of the patronage of this was granted, by James Douglas commendator, to the family of Cavers; the kirks of Hassendean, of Wester-Ker, Dunscoir, Ochiltree, and Machline.

This account differs from what Mr Keith gives us in his collections. It is said, out of this rent, assignation is made to eleven monks and three portioners, it is likely to those who had renounced popery, 20 merks to each; item, wheat 4 bolls, bear 1 chalders, meal 2 chalders. The dean of the chapter, called John Watson, complied with the Reformation. Mr Hay, in his *Scotia Sacra* \*, gives us a farther account of the rich allowances that were granted to this abbey, I shall give it in his own words: "In  
 " *charta visitationis 1542 invenio, monachos*  
 " *ibi fuisse 100; anno 1520, 80; anno 1540,*  
 " *70, et 60 conversos, quibus dabantur mc-*  
 " *dia frumenti annuatim 60, cervisiæ dolia*  
 " *300, ad missarum solemnia vini dolia 18,*  
 " *ad hospites suscipiendos dolia vini 20, cer-*

\* *Scotia Sacra*, p. 543. in *Bibl. 1 Ct. Edinb.*

“visiæ 40, frumenti modia 30, infirmis nutriendis 4000 lib. Turon. tonfori lib. 400.”  
 He adds, “Poro monasterium omnium erat  
 “in Scotia pulcherrimum atque opulentissimum.”

After the Reformation, I find, by the bounding charter of Newstead, one Michael commendator anno 1564. After this a grant was made of this abbey, with all the lands and tythes thereto belonging, by Queen Mary to James Earl of Bothwel and Duke of Orkney, who was forfeited for treason. James Douglas, second son of William Douglas of Lochleven, afterwards Earl of Morton, was advanced to be commendator of Melrose, by whose care and industry all the original evidences were preserved, and are still extant in the custody, as I am informed, of the Earl of Morton. After this a grant was made of it to Sir John Ramsay, in consideration of his good services in rescuing King James VI. from the attempt of the Earl of Gowry and his brother, at Perth, who was created Viscount of Haddington, and afterwards was made a Peer of England, by the title of Earl of Hulderness. In the preamble of this grant, and ratified by Parliament anno 1609, we have a full account of Gowry's conspiracy, and it appears by it, that James Douglas, the former commendator, had a  
 handsome

handsome allowance during his life, which 'tis probable he disposed to Mr John Hamilton; for I find, by the grant afterwards made to Thomas Earl of Melrose, he purchases a demission from Mr John Hamilton, commendator of Melrose, for demitting the said abbey.

When this abbacy was erected into a temporal lordship, in favours of Ramsay Viscount of Haddington, a great many lands that belonged to the abbacy are excepted, and given to others; such as the tenantry of Dumfirdling, Wester-Ker or Wester-Kirk to the Earl of Morton; to the Lord Lowdon, the lands and barony of Kylesmure and Barmure, and the parish kirk of Mauchline; to Sir James Hay of Fingask, comptroller, Grange and Grangemure, in the constabulary of Haddington; to the Lord Ochiltree, the kirk of Ochiltree and the tiends of the parish thereof.

It was afterwards acquired by Sir Thomas Hamilton, employed by King James VI. in several honourable offices; or, as others, that he got a gift of it, as he did likewise of the rich nunnery of Coldstream in favours of his third son, Sir John Hamilton of Trabrown, by the influence of his brother-in-law the Earl of Somerset, the great, but unfortunate favourite of King James VI.  
and

and he was dignified with the title of the Earl of Melrose anno 1619, upon which he assumed three roses into his arms. This he exchanged afterwards for the title of Haddington. 'Tis storied that he was a little hard and severe on his vassals and feuders here, which gave occasion to that epitaph made by Mr Thomas Forrester minister here :

Here lies one, who, while he stood,  
Was matchless if he had been ———.  
This epitaph's a syllable short,  
Which, if you please, you may add to't;  
But what that syllable doth import,  
That noble Peer could never do't.

But whatever he was to his vassals, it must be owned, that all his successors were extremely kind to them, of which they still retain a grateful sense. In the grant that is made to the Earl of Melrose, a great many lands are likewise excepted, and given to others, or their holding altered. To Walter Earl of Buccleugh, the kirk of Hassendean, Hassendean-Tower, alias Monks-Tower; many of the monks, besides those who attended on the kirks of Cavers and Hassendean, residing there: Ringwood, with its steadings, Cauldcleugh, North-house, Braidhaugh,



Braidhaugh, Cralleshope, Cortburgh, Sudanrig, Westcortrig, Priesthaugh, Eskdalemuir, and others. To the Earl of Wigton, Kingildores. And granted to Sir Gideon Murray of Elibank, that the barony of Longshaw shall hold of the king; as also, to William Douglas, feuar of Cavers, that the five merk lands, called the Kirklands of Cavers, shall hold of the king; and the kirk of Etrick to Sir Walter Scott of Thirlestain. To whom the Monk-lands of Nithsdale, called Dunscoir, was given, I can have no information.

It has lately been purchased by the Dutchess of Buccleugh, whose predecessors were heritable bailies, before the Reformation, of this burgh of regality, for which they had several lands in the parish, as the superiority of Appletreeleaves, the lands in Darnick, called since the Lairds lands, and, while designed of Murdiston and Ranelburn, were very kind to the abbacy\*.

There were several lands depending on this abbacy, lately fold off to Mr Baillie of Jerviswood, such as the barony of Longshaw and Blainlies in this parish, that belonged to the regality; and Redpath and Park, in the parish of Earlston. The seve-

\* Crawford's Peerage, p. 52.

ral places that hold on it at this time paying a certain feu-duty, are, the whole parish of Melrose, the barony of Longshaw and Blainflies excepted; the whole parish of Lessuden; and,

Belonging to the Duke of Roxburgh, the lands of Salfat, Tron, Cocklaw, Capelrodick, Evenshaw, Brosnesh, Sourhope, Rashaw, Gateshaw, Hownamgrange, Southcote, Cliftoncote, mill of Hownamgrange.

The Marquis of Tweeddale, for Monkland of Yester.

To Lord Belhaven, the lands of Easter, Wester, and Middle Hart-fides, Milnhaugh of Newgrange.

To Lord David Hay, Penshiels, Priesthall, Kingfide.

To the Laird of Roughlie, Frierdykes, Winterhiels.

To the Laird of Drumelzier, Littlehope, Meiklehope, Langhope, Hopecartone, Whitehope, Chapelhope.

To Sir Walter Riddel, Cringils.

To Sir William Scott of Thirlestain, Ramseycleugh, Scabbiecleugh, Kirkhope, Craigie, Craigiehill.

To Archibald Douglas of Cavers, a five merk land, called the Kirk-lands of Cavers, viz. the three merk land of Crook, a merk land

land in Whitrig, called the Hulfie, and a merk land in Cavers called the Boag.

To Mr Ker of Littledean, Plewland.

To Mr Ker, Morrieston.

To the Laird of Whitlaid, Etrickhouse, Shorthope.

To Sir William Menzies of Gladstanes, Wolfclyde.

To Sir William Purves, Pittlesheugh.

To Alexander Pringle of Whitebank, Friarscroft.

To Charles Balfour of Broadmeadows, Glenkerrie, Midgehope.

To George Douglas, Friarshaw.

To George Mafon, Clerklee.

To Walter Williamfon of Cardrona, Espinghope, Brockhope, Landhope.

To John Haliburton, Muirhoufelaw.

To Robert Scott of Horsliehill, Monkcroft in Hassendean.

To the Laird of Hairhope, Hairhope.

To Mr Francis Scott, Phaup.

To Mr Scott of Burnhead, a merk land in Hassendean, half merk land in Clarilaw.

To Mr Ogilvie of Hartwoodmires, Hornhole, Calford.

To Mr John Watson, Overmains.

To Mr John Scott, a merk land in Hassendean.

To the Laird of Stonefauld, Harelaw,  
east end of Hassendean.

To George Rutherford of Fairnington,  
Monksclouse and meadow.

To Thomas Inglis, a tenement of land  
and half croft in Selkirk.

To George Fairbairn, a tenement and  
half croft in Selkirk.

To William Turnbull, the Clerk-croft  
in Hassendean.

To Alexander Hume, an acre in Hassendean.

James Corfar, for his lands in Hessington.

I am now to give an account of the ministers that have been here since the Reformation, anno 1560. I find, by the acts of our first Assemblies, that Mr Pont was appointed to preach here; how long he continued, and whether he was settled in the place I cannot determine. The next was Mr John Knox, a nephew of Mr Knox the Reformer. He continued here for a considerable time, and died only, anno 1623, as appears by his grave-stone.

To him succeeded Mr Thomas Forrester, one that was taken notice of for his facetious poetry and satyric verses. He was deposed by the Assembly, at Glasgow, anno 1638; and, as Honorius Regius acquaints us, "*classè Mulrossiana accusante, probatum fuit,*"



“ fuit,” that he had publicly declared, that any servile work might be done on the Lord’s day, and, as an example to the people, he brought home his corn out of the fields to his barn-yard on that day ; as also, that he had said, that the public and ordinary preaching of the word was no necessary part of divine worship ; that the reading of the liturgy was to be preferred to it ; that pastors and private Christians should use no other prayers but what were prescribed in the liturgy. They charge him likewise with Arminianism and Popery, and that he said publicly, that the Reformers had done more harm to the Christian Churches, than the Popes at Rome had done for ten ages. I am surprized that no notice is taken of his litany, which made a great noise in those times : Bishop Guthry, in his memoirs, only mentions it :

From DICKSON, HENDERSON, and CANT,  
Th’ apostles of the Covenant;  
Good Lord deliver us.

I have been at great pains to find out this litany in the libraries of the curious, but in vain. There was an old gentlewoman

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here

here, who remembered some parts of it ;  
such as,

From the Jesuit knave in grain,  
And from the she priest crack'd in brain,  
From her and a' such bad lasses,  
And a' bald ignorant asses,  
Such as John Ross, that donnard goose,  
And Dan Duncanson, that duncy ghost,  
Good Lord deliver us.

For the understanding of this part of the litany we are to observe, that there was one Abernethy, who, from a Jesuit priest, turned a zealous presbyterian, and was settled minister at Hownam, in Tiviotdale; he said the liturgy of Scotland was sent to Rome to some Cardinals, to be revised by them, and that Signior Con had shewed it to himself there : He is the Jesuit. And as to the she Priest, this was one Mrs Mitchelson, who was looked upon as a person inspired of God, and her words were recited as oracles, not a few taking them from her mouth in characters. Most of her speeches were about the covenant \*.

From lay lads in pulpit prating,  
Twice a day rambling and ratling,

\* Burnet's Mem. of the Dukes of Hamilton, p. 83.

And concludes his litany,

From all the knock-down race of KNOXES  
Good Lord deliver us.

'Tis said that he made that epitaph on the Earl of Strafford which is in Cleveland's poems, and that Mr Cleveland acknowledged that he was the author of it. The witty turns in it are much of a piece with other performances of his which I have heard of. The epitaph is,

Here lies wise and valiant dust,  
Huddled up 'twixt fit and just;  
STRAFFORD, who was hurried hence,  
'Twixt reason and convenience.  
He spent his time here in a mist,  
A Papist, yet a Calvinist:  
His prince's nearest joy and grief  
He had, yet wanted all relief.  
The prop and ruin of the state,  
The people's violent love and hate;  
One in extremes, lov'd and abhor'd.  
Riddles lie here, and, in a word,  
Here lies blood, and let it lie,  
Speechless still, and never cry.

To Mr Forrester succeeded Mr Alexander Scott, who was admitted minister here

anno 1640, and died the same year. To him succeeded Mr David Fletcher. Before the year 1638 he had been second minister at St Cuthbert's, or the West-Kirk at Edinburgh; he was then zealous for Episcopacy, as appears by the information that he and others sent, by one Learmonth, to the Archbishop of St Andrews, then at London\*. When he came to Melrose he was as zealous for Presbytery, and, after the restoration of King Charles II. anno 1662, he was made Bishop of Argyle by the influence of his brother Sir John Fletcher, the King's Advocate. It was in his time that the statues were demolished: He died anno 1665, as appears by his tomb. To him succeeded Mr Alexander Bisset, who had been transported from Tynningham to this place, and died anno 1689. To him succeeded Mr Robert Wilson, who was settled here anno 1690, and died anno 1713. To him succeeded Mr Adam Milne, who was admitted anno 1711, and died June 8. 1747.

There were also here a vast many fine buildings within the convent, for the residence and service of the abbot and monks, with gardens and other conveniencies; all this inclosed within an high wall, about a mile in circuit. Besides the high church,

\* Burnet's Mem. p. 41.



there has been a large fine chapel, where the manse now is, and another house adjoining to it, where the foundations of the pillars are still to be seen. On the north-side of this house there has been a curious oratory or private chapel, the foundations of which have been discovered this year, and a large cistern of one stone, with a leaden pipe conveying the water to it.

To the north of this there have been several bridges over the dam, which runs from Tweed this way, the foundations of which are yet to be seen, and two of them entire, many of their houses being built on the north-side of the dam.

At a place called the bakehouse-yard near the mill, was an oven of excellent architecture, with several stories of ovens above others, as high as the steeple in the church, and built with as fine hewn stone; this was taken down about 36 years ago. In ditching this bakehouse-yard about six years ago, there was found a large kettle for brewing, sold at 5*l.* Sterling. From the bakehouse there was a common sewer or drain, to several places of the convent, so high and large, that two or three may walk easily a-breast under it. In ditching any place within the convent, particularly near the church, the foundations of houses  
have

have been discovered. Not only the monks had their houses here, but several gentlemen that retired from the world built for themselves convenient lodgings; the ruins of one of these is only to be seen, called Chisholm's Tower.

The town within the convent, named now Melrose, was anciently called Little Fordell. It has the privilege of a burgh of regality, a weekly market on Saturday, not much frequented; four fairs in the year, one on Martinmas, another on Lammass, one on the last Wednesday of May, another on the Thursday before Easter. This, in the time of popery, was their great fair, called Skeir Thursday, or Schier, pure, holy. There is a corporation of the weavers here, within the regality, established by a charter, which they call the Seal of Cause, granted by John Earl of Haddington anno 1668, containing many privileges, freedoms and immunities. They choose their deacon and boxmaster annually at Michaelmas. This corporation have a fine seat in the church, with their arms and motto, viz. "Non vi, sed virtute conamur."

Several Roman medals, or coins, have been found about this place, some of gold, some of silver, and of brass, as of Vespasian,

fian, Trajan, Hadrian, Antoninus Pius, M. Aurelius, and Constantine ; as also several of the old English coins in silver, particularly of the Edwards, and on the reverse the names of several cities in England and Ireland, as Civitas London, Lincoln, Dublin, Waterford, &c. and likewise several of our own coins, as of Robert Bruce and his son David, &c.

There have been several consecrated wells about this place ; whether they have been frequented as medicinal, I know not, such as St Helen's, St Robert's, Duddingston, or rather St Dunstan's. Dunstan's and Eldon wells are still made use of by the country people as a sovereign remedy against cholics.

A little to the south of Melrose there is a small village, called Dingleton, or Daniel's-town ; there is a place here called the Locked Well, and several springs about it, from whence water was brought into the monastery by leaden pipes. A little to the south-west of Dingleton there was a famous cross, yet called the Crosshillhead, but anciently the Halesing of St Wada ; for those that came from the south had first a view of the church here, and of the tomb of St Waldave, and bowed and said their Ave.

To

To the south of Daniel-town there are three remarkable hills, called Eldon, or Hildon hills, i. e. high hills, which afford a fine prospect to all the country about, Merse, Northumberland, Tiviotdale and Forrest. The root of these hills will be in compass about six or seven miles, the height of two of them to the north about a mile and an half. On the top of the north east hill are plain vestiges of a Roman camp, being well fortified with two fosses and dikes of earth, more than a mile and a half in circuit, with a large plain near the top of the hill, called the Floors. On the head of the hill may be seen the Prætorium, or the General's quarter, surrounded with many huts. There are ports from this camp to the east, the west, to the north, from a place called the Haxrecrag a plain way to Melrose, called the Stile Dyke. The principal entry to the camp has been from the south towards Bethendean, where the ground slopeth more easily, from a place near the south hill, called the Castlestead.

It has all the properties of a well chosen camp, according to the rules Vegetius has given for a camp. It has a large prospect of all the countries lying upon each side of it. It hath many springs of good water



water near it; the sides of the hill have been covered with wood, and the camp is of that extent, that neither man, beasts nor baggage, could be pinched for want of room.

On the north side of the middle hill, near the foot of it, there is a place called Bourjo, where I think the Druids have offered their sacrifices, and performed their superstitious rites in this grove to Jupiter, it being all planted with oak. The bower has been surrounded with a deep trench, and a plain way made to it from the east and to the west. From this camp there is a large ditch or rampier for two miles to the west, reaching to another camp on the top of Caldshiel hill. This camp has been strongly fortified with a double trench, and the circumvallations of it continued for a good way.

This camp, with that in Darnwick ground, called Castlestead, make almost a triangle, with the large camp on Eldon-hill, and I think these two have been castra exploratorum, or the out-guards.

To the south-east of Eldon-hills are two villages, Newtown and Hildon. There are several feuers in the Newtown of an old standing, such as the Milns, Veres, and Stenhouses;

Stenhouses; the writs of the latter I have seen of ancient date. There has been a military way here, which may be traced a great way to the south and north.

To the south-west of these hills, there has been a beautiful military way, raised, in some places, high above the ground, and of a considerable breadth, in some places military stations upon it, as at Kippilaw. It runs through Halidun park, and in some places carried through lakes and marshes. It has had a communication with the camp at Caldsheels, and likewise with another camp on the other side of Tweed, called the Rink.

About a mile to the west of Melrose, on the south of Tweed, is Darnwick, or Darnewie. In the high-road to this place there has been another remarkable cross, called the High-cross. In this place there are two old towers, belonging to the Fishers and Hytons, names of an old standing, and a place there called the Skinnerhill, but properly the Skirmishhill, from the battle that was fought there 18th July, anno 1526, the occasion of which was, that King James V. frequently complaining to his friends, particularly to the Earl of Lennox, of the restraint he was under  
while

while he was in the Earl of Angus's hands. Lennox advised him to employ the Laird of Buccleugh to relieve him, for he was a most powerful man upon the borders, and had an inveterate hatred against the Earl of Angus. Buccleugh being advised of this privately, encourages the borderers to commit great disorders, on purpose to bring the King in person there to rectify them.

The design took, and the King, to do justice, accompanied with the Earls of Angus and Lennox, Lords Hume, Fleming, and Erskine, with Cessford, Farniehirst, and others, came to Jedburgh.

It was concerted, that Buccleugh, who dwelt within a little of Jedburgh, should invite the King to his house, and retain him there till more were come to his assistance; but that plot failed, and the King was brought back to Melrose, as Buchanan expresses it. However, Buccleugh resolved to prosecute what he intended. He assembled about 1000 horse of his friends and dependents; and, as the King was on his way to pass the bridge on Tweed, about half a mile from the field of battle, they perceived a body of armed men coming down Halidon hill, which being come within distance of discerning,  
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were known to be commanded by the Laird of Buccleugh. The Earl of Angus immediately dispatches an herald, to know what their intentions were, and commanding them to withdraw out of the way. The Laird of Buccleugh's answer was, that he came to do the King service, to invite him to his house; or, as others say, that he knew the King's mind as well as he, and would not go away till he saw him, nor obey any but his prince. Upon this, the Earl of Angus presently alighted from his horse, and gave orders that those who were with him should do so likewise, and fight on foot. The first onset was given by Buccleugh and his men, with mighty fury and a great shout, and the battle, for a while, was very fierce, as being in the presence of the King, who was a beholder, and was to be the reward of the victor. At last, Buccleugh being wounded, his whole company turned their backs, there being fourscore of them slain; and a great many were killed upon the Earl of Angus's side, particularly Andrew Ker of Cessford. Hereupon began deadly feuds betwixt the Kers and Scotts, and continued divers years after, and several murders and slaughters followed upon it, amongst which was the slaughter of Sir Walter Scott himself in Edinburgh.

There



There is extant an indenture betwixt the Kers and Scotts, made at Ancrum 15th March 1529, which, for the curiosity of it, I have thought fit here to insert.

“ **THIR** indentures, made at Ancrum the 16th of March 1529 years, contains, propoerts, and bears leil and fuithfast witnessing, That it is appointed, agreed, and finally accorded betwixt honourable men; that is to say, Walter Ker of Cessford, Andrew Ker of Fairniehirst, Mark Ker of Dolphinston, George Ker tutor of Cessford, and Andrew Ker of Primesideloch, for themselves, kin, friends, mentennants, assisters, allies, adherents, and partakers, on the one part; and Walter Scot of Branhholm, Knight, Robert Scot of Allahaugh, Robert Scot Tutor of Howpaisly, John Scot of Roberton, and Walter Scot of Stirkshaws, for themselves, their kin, friends, mentennants, servants, assisters, and adherents, on the other part; in manner, form, and effect, as after follows: For staunching all discord and variance betwixt them, and for furthbearing of the King's authority, and punishing trespasses, and for amending all slaughters, heritages, and steedings, and all other pleas concerning thereto, either of these parties to o-

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thers,

thers, and for unite friendship and concord to be had in time coming 'twixt them, of our sovereign Lord's special command: That is to say, either of the said parties, be the tenor hereof, remits and forgives to others the rancour, hatred, and malice of their hearts; and the said Walter Scot of Braxholm shall gang, or cause gang, at the will of the party, to the four head pilgrimages of Scotland, and shall say a mass for the souls of umquhile Andrew Ker of Cessford, and them that were slain in his company, in the field of Melrose; and, upon his expence, shall cause a chaplain say a mass daily, when he is disposed, in what place the said Walter Ker and his friends pleases, for the weil of the said souls, for the space of five years next to come. Mark Ker of Dolphinston, Andrew Ker of Graden, shall gang, at the will of the party, to the four head pilgrimages of Scotland, and shall gar say a mass for the souls of umquhile James Scot of Eskirk, and other Scots their friends, slain in the field of Melrose; and, upon their expence, shall gar a chaplain say a mass daily, when he is disposed, for the heal of their souls, where the said Walter Scot and his friends pleases, for the space of three years next to come:

And

And the said Walter Scot of Branhholm shall marry his son and heir upon one of the said Walter Ker his sisters; he paying therefore a competent portion to the said Walter Ker and his heir, at the sight of the friends of baith parties. And also, baith the saids parties bind and oblige them, be the faith and truth of their bodies, that they abide at the decreet and deliverance of the six men chosen arbiters, anent all other matters, quarrels, actions, and debates, whilk either of them likes to propone against others betwixt the saids parties: And also the six arbiters are bound and obliged to decreet and deliver, and give forth their deliverance thereuntil, within year and day after the date hereof. And attour, either of the saids parties bind and oblige them, be the faith and truth of their bodies, ilk ane to others, that they shall be leil and true to others, and neither of them will another's skaith, but they shall lett it at their power, and give to others their best counsel, and it be asked; and shall take leil and affald part ilk ane with others, with their kin, friends, servants, allies, and partakers, in all and sundry their actions, quarrels and debates against all that live and die (may the allegiance to our sovereign lord the King al-

lenarly be excepted.) And for the obliging and keeping all thir premisses above written, baith the saids parties are bound and obliged, ilk ane to others, be the faith and truth of their bodies, but fraud or guile, under the pain of perjury, menfweaing, defalcation, and breaking of the bond of deadly. And, in witness of the whilk, ilk ane to the procuratory of this indenture remain with the said Walter Scot and his friends, the said Walter Ker of Cessford has affixed his proper seal, with his subscription manual, and with the subscription of the said Andrew Ker of Fairniehirst, Mark Ker of Dolphinston, George Ker Tutor of Cessford, and Andrew Ker of Primesideloch, before these witnesses, Mr Andrew Durie abbot of Melrose, and George Douglas of Boonjedward, John Riddel of that ilk, and William Stewart.

Sic subscribitur,

WALTER KER of Cessford.

ANDREW KER of Fairniehirst.

MARK KER.

GEORGE KER.

ANDREW KER of Primesideloch."

N. B. The four pilgrimages are Scoon, Dundee, Paislaw, and Melrose.

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I do not think that ever this indenture took place, for both Lesly and Crawford, in his notes on Buchanan's history, acquaint us, that the Kers slew the Laird of Buccleugh in Edinburgh anno 1552, three and twenty years after this indenture.

A little to the south of Darnick is a place called the Tile-house, where they made their tile for the service of the monastery, and a great deal of it is sometimes found there, finely glazed.

About half a mile above Darnick to the west, on the south side of Tweed, stands Bridgend, called so from the bridge there, three pillars of which are still standing. It has been a timber bridge; in the middle pillar there has been a chain for a draw-bridge, with a little house for the conveniency of those that kept the bridge and received the custom.

On this same piller are the arms of the Pringles of Calashiels; it is likely that family has contributed largely for the building of it.

I am surprized that Mr Gordon, in his journey over Scotland, could receive such a lame account from any; namely, That he was informed, that, long ago, a country man and his family lived in this tower, and got his livelihood by laying out planks  
from

from pillar to pillar, and conveying passengers over the river; whereas, 'tis plain and obvious to any, that it has been a very considerable draw-bridge, and very necessary at this place.

There has been a plain way from this bridge through the muirs to Sautrayhill, called yet the Girthgate; for Sautra was an hospital founded by Malcolm IV. for the relief of pilgrims, for poor and sickly people, and had the privilege of a sanctuary, as Girth signifieth. The way is so good and easy, that it may put one in mind of the roads that led to the Cities of Refuge.

On the south-west from Bridgend, on the north side of the high-way to Selkirk, there are the vestiges of a considerable camp to be seen, called yet the Castlestead. It is surrounded with a deep ditch, in some places with two fosses, more than a mile and a half in compass, called the Kae-side, or rather the Kid-side. Some parts of the ditch is about ten feet high. The place where the camp has been, there are two very deep fosses to the north, but to the south the rampiers are broke down, and the ditches filled up by labouring and tilling the ground. From the camp there is a plain military way leading to Tweed at  
the

the Nether-Barnfoord, and a deep ditch on each side, in some places about twenty feet broad. From this camp there is a large prospect to the north. They were supplied with water from Tweed, and two wells near the camp, Whitehill well and St John's well. About a mile to the south of this camp, near Huntliewood, there has been another large camp, called, by the people, the Roundabout, but the greatest part of it is levelled by tillage.

This part of the parish that lies on the south of Tweed is fruitful in corn and pasturage, but the inhabitants very much straitned for fewel, having no coals but what they get from England or the Lothians, and being at a great distance from any moss.

In the description of this parish on the north side of Tweed, I begin with Drygrange, on the east, standing near the confluence of Tweed and Leeder. In the time of King James V. David Lithgow of Drygrange gets a charter from the abbot and convent of Melrose to the lands of Drygrange, for his special service in resisting, to the hazard of his life, depredators and robbers of the dominion of Melrose. That family was forfeited, and one of that name and family purchased these lands from John Earl  
of

of Haddington, as they were lately acquired by Robert Paterfon, and are now the heritage of Mr Colin Maclaurin, professor of mathematicks in the University of Edinburgh. Fordun gives us an account of two Granges in this parish \*, one called Heldwii, or perhaps Hardwii, from whence the place has taken its name Drygrange; and the other at Gattonside: And he acquaints us, that, in a great famine, about four thousand poor came to the convent of Melrose for relief, whom Waldeve, the abbot, pitying, he went, with his cellarer, or butler, Tyna, to his Grange at Heldwii, and then to Gattonside; and having put in the staff which he carried in his hand among the corn, it was multiplied, by the sign of the cross, both for the supply of the convent and all these numerous poor. I observe this office of the cellarer has been very considerable, having many lands assigned them, particularly at Darnick, called yet Cellary Lands.

There is a ferry-boat on Tweed here, and good fishing for salmon.

To the west of Drygrange, near Tweed, on the head of a hill, there has been a camp: It bears no resemblance of a Roman camp. If I may be allowed my con-

\* Thomas Hearne's edition, p. 572.



jecture, I think it has been made by the governor and Earl of Angus before the battle at Ancrum muir, or Lilliards-Edge; for, as Buchanan acquaints us \*, the governor and Earl of Angus came with their men to Melrose upon Tweed, where they intended to stay, and wait for the rest that were coming. The English were come to Jedburgh before; and, being advertised of the small number of the Scottish army, they marched towards Melrose, having 5000 men in their army, in great confidence to defeat so small a number as was with the governor. The Scots had notice of their coming, and thereupon retired to the next hills, where they might, with safety, espy what course the enemy would take, and it is likely made some encampment there. From this hill they had a clear view of the march of the enemy from Jedburgh. The trench is pretty deep, but of no great compass.

To the west of Drygrange, on the north side of Tweed, is Gattonside, pleasantly situated on the side of an hill, from whence it has its name. The inhabitants here, and those on the south side of Tweed, are generally feuers to the Right Honourable Lady Isabella Scott, daughter to the late

\* Buchanan, Lib. XV. p. 515.

Dutcheſs of Buccleugh, and Charles Lord Cornwallis. There has been a fine chapel in this place, all built of hewn ſtone, near the Vicar's houſe. This perſon is called ſo, becauſe ſome of his predeceſſors feued the ſmall vicarage tithes of this town from the commendator; though others ſay they had a gift of them before the Reformation from abbot Durie, one of that family having married his natural daughter. Many of the ſtones of the chapel are to be ſeen in his houſe, and ſome of them curiouſly carved. The people here, in digging and ditching their yards, particularly near where the chapel has ſtood, find ſeveral vaults, and a great many hewn ſtones, by which it appears, that, in the time of Popery, there have been ſeveral good buildings here.

The inhabitants of this pariſh, particularly on Tweed, uſe to reap great benefit from their linen manufacture, they being very expert in ſpinning, weaving, and whitening both fine and coarſe linen; Melroſeland linen being famous through the kingdom. Some of them carry on a profitable trade by their cabbage plants in the ſeaſon, which are very good here, by taking them to Dumfries, Carnwath, and other places: And others receive great benefit from their fruit-yards; one in Gattonſide  
tells

tells me, that some years he has received three hundred merks for the fruit of his garden. On the south part of this town was the Grange Fordun speaks of, which at this time is called the Grange-gate.

To the west of Gattonside there is a place called the Teind, or Tythe-yard. Above this there was a fine orchard belonging to the convent; it still retains the name, consisting of above five acres of ground. There is a meadow here called the Cellary Meadow, belonging to the cellarist of the abbey, as on the east side of the town the abbot had a meadow, called the Abbot's Meadow.

On the head of the hill, on the side of which Gattonside is founded, there has been a large camp. It has a rampier, or wall, about it of stone, about half a mile in compass. There is a plain entry to it from the west and to the east. Near to the west entry, called the Closses, there are a great many fine springs. Near to this camp there is a place called the Roundabouts, of a circular figure; whether it has been a kind of Roman temple, I leave it to others to determine.

About an half mile from this camp to the east, on the head of the hill, opposite to Newstead, there has been a large camp,

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with

with a deep ditch, a great part of the south side being levelled by tillage. It seems to have been about three quarters of a mile in circumference; the people call it the Chester-know, or knoll; and it is to be observed, that usually there were Roman camps where the places carry the name of Chesters.

To the north of these camps, at some distance from them, there appears to have been a village, with two rows of houses; the people do not remember the name of it, but call it the Weather-coat-ridges.

To the west from Gattonside, about half a mile, there is a good ferry-boat on Tweed, called the West-houses Boat-house. This boat having a good pool, and being the ordinary passage from the south to Edinburgh, is very much frequented. They have likewise here a good fishing for salmon. Above the boat is West-houses, the old possession of the Ormiston for many years: They have had a good house here, with many vaults, and gun-holes on every side, after the old form. I see their names on the principal gate, anno 1581. They had the custom of the bridge while it was standing, and a considerable interest about this place, and in old Melrose. It is said, that George Ormiston, late hangman in Edinburgh,



burgh, was a cadet of this family, if not the representative of it; a memorandum to old families not to be puffed up with pride on account of their antiquity; for they know not what mean offices they or theirs may be obliged to stoop to. This place was in the possession of the Pringles of Blindlee for some time, and now belongs to Mr Scott of Galashiels.

There is a little water that runs into Tweed at this place, with a stone-bridge of one arch over it; the people call it Ellwand water, but it rather should be Allan, having its source from Allanshaws, about four miles to the north. The trouts in this water are observed to be very good, being fed from the mosses. About half a mile to the north of this little water, near Easter-Longlee, there is a place called the Nameless Dean, where, on the side of the brae, are to be found divers curious formed stones, some of them, in shape, resembling guns, butter-caps, cradles, buttons, and the like. There is an high bank above the water here, where they are found, and after great rains are washed into the water. The matter of these stones seem to be fine marle; whether they are so formed in the bowels of the earth, or petrified by the springs in

the side of the brae and the heat of the sun, I leave to others to determine.

About a mile to the west of this, on the east side of Gala, is Wester-longlee, called also Gala Bridge, from a bridge that had been here over Gala: It is now the possession of Mr Tait of Pirn. It belonged anciently to the Cairncrosses; and here there is a pleasant haugh on Tweed, called the Cellary-haugh. To the north of this, on the same side of Gala, is Longhaugh, a small village pleasantly situated; and, on an eminence, Apple-tree-leaves. The Darlings have been long feuers here, and, next to the Pringles, is a name of the oldest standing on this water. Near to this place is an high hill of a large compass, all green, which affords good pasture for sheep, called Buckholmhill; and not far from it the house of Buckholm, of considerable strength, which is now ruinous. It and Williamlaw, lying contiguous to it, belonged for several ages to the Pringles descended of Galashiels, and was lately purchased by Mr Rutherford of Fairnielee. There has been a beautiful wood here on the water of Gala, but much of it now destroyed, and the ground turned to arable land. It would appear from its name, and a pleasant place on the water of Gala, called the Isle of  
Roe,

Roe, that there have been many deer in this place.

Williamlaw is a very high hill, and on the top of it a cairn of stones called Bell's-cairn, from which there is a fine prospect to all the country about.

Near to Williamlaw, on the water of Gala, is Whitelaw and Hagburn, the possession anciently of the Hunters, afterwards of the Wallaces and Macdougals. It was lately acquired by Mr Andrew Fisher wright in Edinburgh, and is now in possession of his brother-german the Laird of Housebyres. I find from the chronicle of Mailrofs, that the marches betwixt the convent and those of Wedale, or Stow, were early fixed, namely Crosselete, and a little water called Fasseburn; the inhabitants here have entirely forgot the name of it. To the east of this is Allanshaws, where the water of Allan has its rise, from a place called Allanhead. This water divid's the parish on the north side of Tweed; it runs by Threepwood, where there have been many feuers for a long time of the name of Moffat; and then by Colmsliehill, the old possession of the Hogs, it directs its course to Colmsly. There has been a chapel here, the ruins of which are yet to be seen: It has been dedicated to Columbo ab-

bot of Hii, from whence the place seems to take its name, as it is likewise called Cellmuir, from the chapel in the muir. On the west side of this rivulet stands Colmsly tower, the ancient seat of the Cairncrosses, where their arms are to be seen on the head of the door, a stag's head cras'd, the rest of their bearing being defaced: These arms have been set up by Walter Cairncross. This family had a great interest in this parish and other places: They lay claim to Robert Cairncross Bishop of Ross, treasurer and abbot of Holy-rood-house in King James V.'s time; tho' Mr Crawford says, in his lives and characters of the officers of the crown and of the state, that, without doubt, he descended of the family of Balmashanan. However, if the character that Buchanan gives of him, both in his history and epigrams, be just, and we have no reason to doubt of it, it is no great matter what family he belonged to. Hugh Cairncross of Hillslop, near to the place, is the undoubted representer of this ancient family, since the death of Mr Alexander Cairncross Archbishop of Glasgow, and after the Revolution Bishop of Rapho, in Ireland. These lands of Colmsly came afterwards to the Pringles, Hunters, Scotts, Lawsons, and Lithgows successively. At Hillslop there is  
a road



a road called the Abbey-gate, pilgrims being continually travelling to and from Melrose, because it was one of the four head pilgrimages of Scotland. On the east side of this rivulet, opposite to Colmsly Tower, stands Langshaw, a well repaired old house, with gardens and planting. This barony of Langshaw has changed many masters, such as the Hope-Pringles of Smailholm, the Kers, Murrays, Scotts, Nicolson. Mr Bailie of Jerviswood purchased it some years ago, and it is now in the possession of my Lady Murray, and my Lady Binning, his daughters. The many changes of possessors of lands in this parish may put us in mind of what is said in Horace :

Nunc ager Umbreni, sub nomine nuper Ofelli  
 Dictus, erit nulli proprius: sed cedet in usum  
 Nunc mihi, nunc alii. — — —

About half a mile to the east of this, on the road that leads to Edinburgh, is Moss-houses, where there have been several good houses, but now ruinous, belonging to some ancient feuers there of the name of Notman. And about half a mile from this to the north, on the same road, is a famous cairn, called the Blue-cairn, from the colour of the stones, where there is a large  
 space

space of ground enclosed and fortified by nature, which will contain a vast number of people. About a mile to the north-east of this are three villages called Blainflies, remarkable for their fine oats, which are carried to the most parts of the kingdom, and some of them to the south of London: They are regarded not so much for their whiteness, as for their earliness and encrease; they are commonly sold three or four shillings per boll above the ordinary rate of the market. There are several of the feuers here of a long standing; particularly the Thynnes, who, perhaps, have descended from the Botevilles in England, one of whom was called Tom at the Inne, and his posterity had the surname contracted into Thynne. By the bounding charter of the nether town of Blainlie, it appears they have had a fine chapel, called Chieldhelles chapel; it has been built of hewn stone, near a mile from the towns, on the march betwixt Lauder and them, where there is a large dyke, called Monksdyke; as also, that there have been two crosses on the road to Edinburgh near Leeder, the one called Lillies-cross, and the other the High-cross.

Near Leeder, opposite to Bridgehaugh, there has been a considerable camp, but a great part of it is defaced by tillage.

Near

Near to Blainlies, on the west of the water of Leeder, is a place, pleasantly situated, with a fine bank of wood, from whence it has the name of Broadwoodshiel, the ancient possession of the Hunters, and since of the Kers and Fairbairns.

The parish of Melrose is here intercepted by that of Lauder, till we come to Clackmae and Sorrowlessfield, the one opposite to Carolside and the other to Coldenknows. These lands belonged anciently to the Humes of Coldenknows, and were feued out by John Earl of Haddington, about an hundred years ago, to Alexander Fisher, a cadet of the Fishers of Darnick Tower.

About a mile to the north-west of Clackmae, there has been a large camp, with three deep trenches; the space between the trenches is so large, that it is turned to arable ground: It is about half a mile in compass; the name they give it now is Ridgewalls, there having been some houses built within the inmost rampier, which are now ruinous. To the west of this camp there are three large springs, very near other. About a quarter of a mile to the east of this, there is another called the Chesterlee, about half a mile in compass, with one single deep ditch; from this there appears a plain military way to the south, but especially

cially to the north, running through Chapelmuir and the Blainslie ground till Chieldhelles Chapel. About a mile to the south of Ridgewalls there is another small camp on an eminence near Earlston, called Brownhill; this camp lies in a direct line with that of Chesterlee and Drygrange.

This part of the parish on the north side of Tweed, is fruitful in corn and pasturage, particularly pasturage, and well stored with numerous flocks, and the country is generally well provided with peats and turfs, which they have abundantly in the muirs and mosses, such as Threepwood and Blainslie mosses, places much frequented by the moss-troopers under Cromwell's usurpation.

The patron of this church is His Grace the Duke of Buccleugh.

The stipend 1400 merks, and 100 merks for communion elements. As to the glebe, it may justly be reckoned among the worst in Britain, being at an unusual distance from the manse, and scarce worth the labouring. The old pasquinade, with respect to the Corinthian brass taken by Urban, of the family of the Barberini, from the doors of the Pantheon, may be applied to a great many things, "*Quod non fecerunt Barbari, fecerunt Barberini.*"

The



The number of catechisable persons will be about one thousand and eight hundred, though by the decreet of locality, above an hundred years ago, I find there has been in this parish two thousand communicants, or thereby.

There have been baptized, for the space of seven years, two hundred and six males, and two hundred and ten females.

F I N I S.

NOTE. The foregoing Description of the Parish of MELROSE, was wrote by the Rev. Mr ADAM MILNE, Minister of the Gospel there.

INSCRIPTION in the SILVERLESS ISLE.

N U N A M: K A T I N E

T H O M E: P A U L I: G U T H B.

T E: S: P E T R: K. E T I G I N:

